

THE 250th ANNIVERSARY OF ... WHAT EXACTLY?

By Tom Mullen June 29th, 2026

In a few days, Americans will celebrate the 250th anniversary of the Declaration of Independence. There will be fireworks, concerts, speeches, and millions of backyard barbecues.

But what precisely are we celebrating?

Most Americans know that on July 4, 1776, the Continental Congress approved the Declaration of Independence, explaining why the colonies were “dissolving the political bands” connecting them to Great Britain. Far fewer know that the actual act of separation took place two days earlier, when Congress approved Richard Henry Lee’s resolution declaring the colonies “free and independent States.”

More importantly, few Americans understand what those words meant.

Today, when we hear the phrase “the United States,” we naturally think of a single nation. But in 1776, the word “state” meant what we would today call a country. The Declaration itself says that the former colonies possessed “full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do.”

In other words, Congress did not create one new nation on July 2. It declared thirteen separate states—Massachusetts, Virginia, Pennsylvania, and the others—to be sovereign political communities possessing the same powers as Great Britain, France, or Spain.

Seven years later, Great Britain itself recognized this reality in the Treaty of Paris:

“His Britannic Majesty acknowledges the said United States, viz., New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia, to be free sovereign and Independent States.”

This is quite different from the story most Americans have in mind when they celebrate Independence Day.

Most Americans believe that a new nation (not thirteen new nations) was created that day. Politicians will likely confuse the matter even further with sophisms like “the birth of our democracy.” Democracy is not mentioned in any of the founding documents.

Now, it would be dishonest not to recognize that the Founders intended more than thirteen separate states. According to Thomas Jefferson's autobiography, they moved directly on to the Articles of Confederation, defining something more than an alliance but far less than a monolithic nation state. According to the Articles, it was "a confederation." The Articles describe the relationship as "a firm league of friendship" that agreed to delegate certain powers to a federal government, leaving all others to the individual states.

This is not just an academic point. It was the kind of relationship the colonists argued was their proper one to the British Empire before leaving it. In his *A Summary View of the Rights of British America*, Jefferson argued that the colonies were subject to the king but not to Parliament. As far as internal matters, including taxation, were concerned, only the local colonial governments had any legitimate authority. The king's authority was limited to foreign policy and regulating trade.

We still call the government in Washington DC "the federal government," but have lost the meaning of the word. A federal government governs a federation, not a nation. But the government in Washington DC acts as a national government in all but name.

Again, this is no mere pedantry. We are still arguing today over who makes rules over issues like abortion, gun regulation, and drugs. The Constitution leaves all these issues to the states, but since the early twentieth century progressives, both liberal and conservative, have used the Supreme Court to "discover" those powers in the Constitution, mostly through spurious readings of the Bill of Rights.

But the spirit of '76 was to leave all such matters to local governance, not decided by supposed elites in a distant capital. And Washington DC is literally as distant to many U.S. states as London was in 1776 and culturally much more so to almost all of them.

Then, there is "our democracy." The reason you don't find the word democracy in the Declaration or the Constitution is that the Founders did not envision a government that did any mythical "will of the people" or "will of the majority." Rather, the purpose of government according to the Declaration was to secure the inalienable rights of the individual.

Modern Americans often speak of "our democracy" as though elections determine what government ought to do. The Founders viewed matters differently. Elections were not intended to determine the purpose of government. That purpose was already fixed. The role of government was to secure the rights of individuals. Elections merely determined who would exercise the limited powers delegated for that end.

Today, Americans also have strange ideas about what those rights are, as well as what "created equal" means. But what was meant by those words isn't debatable. Thomas Jefferson told us explicitly where the ideas came from:

“Resolved that it is the opinion of this board that as to the general principles of liberty and the rights of man in nature and in society, the doctrines of Locke, in his ‘Essay concerning the true original extent and end of civil government,’ and of Sidney in his ‘Discourses on government,’ may be considered as those generally approved by our fellow-citizens of this, and of the US.”

The Sidney essay cited set out to accomplish the same purpose as Locke’s *First Treatise of Government*: to refute Sir Robert Filmer’s *Patriarcha*, which argued for the divine right of kings as derived from the biblical patriarchs, ultimately back to Adam.

The Locke essay Jefferson refers to is generally known as Locke’s *Second Treatise of Government*. Having disposed of the divine right of kings in the First, the Second Treatise set out to “understand political power right, and derive it from its original.”

As for “all men are created equal,” Jefferson was undoubtedly drawing (perhaps indirectly through the Virginia Declaration of Rights) on this passage from Locke:

“A state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident, than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of the same faculties, should also be equal one amongst another without subordination or subjection, unless the lord and master of them all should, by any manifest declaration of his will, set one above another, and confer on him, by an evident and clear appointment, an undoubted right to dominion and sovereignty.”

In other words, men are created equal in one way and one way only: no one person is born with an inherent right to rule over another. Therefore, no one can be ruled without his consent.

That’s it. That’s all it means. It doesn’t mean one is entitled to any other equality, including “income equality” or “wealth equality.” It is purely political equality—the state into which we are born, not one government is tasked with engineering.

Then, there is “rights.” As I’ve said before, the Founders did us no favors by describing myriad, mostly unenumerated rights, leaving the door open to all sorts of ideas about what people may have a right to. Is healthcare a right? Education?

No, not as rights were understood in 1776. To Jefferson and the other Founders who edited and approved his Declaration, all legitimate rights were property rights. Locke expressed the idea much more elegantly than Jefferson when he wrote that people form societies and constitute governments “for the mutual

preservation of their lives, liberties and estates, which I call by the general name, property.”

“Property” according to Locke was not a distinct right from life and liberty, as the Founders often misstated it. Property was an expansive concept that included life and liberty. Locke often doesn’t even use the word “rights” in his treatise. In its place he merely writes “property.”

In other words, you have a right to *what you own*. Nothing more, nothing less. This is how the Founders understood “rights.”

It naturally follows that healthcare cannot be a right because healthcare is the labor of other people. It is *their* property, to which no one else can have a right.

And no, the three-card monte trick of taxing the plumber or the secretary to pay the doctor is no more legitimate. That assumes others can have a right to the plumber’s or secretary’s labor.

So, there is no doubt that in 1776 the founders understood that the purpose of government was to secure the property rights of individuals, that its powers must be limited to that end, and that written constitutions should clearly define those powers to ensure government did not go beyond that purpose.

The 1787 Constitution didn’t change that, notwithstanding the efforts of the Federalists. Establishing justice, insuring domestic tranquility, providing for the common defense, and securing the blessings of liberty all amount to defending the property rights of individuals.

Even the much ballyhooed “promote the general welfare” did not expand the role of government. James Madison himself said nothing expansive should be read into those words. He would know. He wrote them.

It is true that the state constitutions did not enumerate powers, but each had a bill of rights forbidding it from invading the property of its constituents. Again, the right to bear arms, to be secure in one’s papers and effects, etc. are all property rights.

No one in modern America thinks about political matters this way. Across the political spectrum, from President Donald Trump to former Speaker Nancy Pelosi to most citizens, Americans believe the United States is “a democracy” which should hold elections to determine what the government should do next. If it wants to invade some new area of life, and a politician promising to do so is elected, then that’s what the government should do.

If that means violating the property rights it exists to protect, then so be it. “Elections have consequences.” This is how you get combined federal, state, and local government spending of \$11 trillion per year with \$5 trillion of that direct transfer payments—forcibly taking money from one individual and giving it to another.

That doesn't include another \$4 trillion in combined spending on education and healthcare—forcibly taking money from one person and buying something for another rather than merely cutting them a check (three-card monte).

Most of what government does in modern America is violate the property rights it exists to protect. And it isn't just dollars and cents. Other property rights such as liberty haven't fared any better.

If people truly have an inalienable right to liberty, then they have the right to buy, sell, and consume food and drugs which Robert F. Kennedy Jr. doesn't think are healthy and without a permission slip from a doctor or a bureaucrat. They have a right to sell their own labor or buy labor from a willing seller at any price buyer and seller agree on, whether the government thinks that price is "fair" or not. And they have a right to mutually agree on any working conditions they deem acceptable, whether the government thinks those conditions are "safe" or not.

The American consciousness has strayed so far from its 1776 ideals that no one even thinks to ask, when discussing political issues, "Who has a property right here?" It is not an exaggeration to say that what was created on July 4, 1776 no longer exists and hasn't existed for a very long time.

So, what exactly are we celebrating this July 4th?

The Legacy Of 1776 In Reverse

By DONALD DeMARCO

Fifty years to the day, on July 4, 1826, after the signing of the Declaration of Independence, John Adams and Thomas Jefferson, the young country's second and third presidents, respectively, passed away. It has been an ongoing debate as to whether this extraordinary event was a remarkable coincidence or a sign from God.

On July 4, 2026, Americans look back and ask whether, after 250 years, their country has been faithful to or has deviated from its initial promise.

The year 1776, when America was born, a distinguished person of another kind passed away: the Scottish philosopher, David Hume. Although given a high place in history's lexicon of philosophers, Hume was an intractable skeptic. In his *Treatise on Human Nature*, he states that "Reason is, and only ought to be the slave of the passions, and can never pretend to any other office than to serve and obey them."

"Le Bon David" was the nickname given to him by his Parisian friends and admirers. A more appropriate sobriquet, according to one historian of philosophy, would be "Demolition Dave," since he set his sword against all traditional philosophies that gave reason a higher place than being a slave to pleasure.

Despite his reputed cheerfulness, Hume drew little pleasure from his own philosophy. His life and his thinking were very much apart from each other: "I dine, I play a game of backgammon, I converse, and am merry with my friends. And when, after three or four hours' of amusement, I would return to these speculations, they appear so cold, and strained, and ridiculous, that I cannot find it in my heart to enter into them any farther."

Neither Adams nor Jefferson were averse to pleasure. But they did not accord it primacy. They understood that reason is primary in how it functions in illuminating nature.

The word "nature" is invoked in the Preamble of the Declaration of Independence to establish a moral foundation for human rights. The Founding Fathers employed the terms "Nature" and "Nature's God." Hume, having assigned such a high place to pleasure, would have fiercely rejected the thinking of political figures such as Adams and Jefferson.

Two hundred-fifty years after the signing of the Declaration, many people have reason to ask whether the current state of America is congruent with its signers or whether it is following the path of pleasure set by the likes of David Hume.

America is currently in a state of turmoil. The Constitution, which gave the country its political stability, has been assailed. The unborn are deprived of their natural rights. Unnatural acts are no longer seen as unnatu-

ral. Nature and the natural law are objects of skepticism. The dignity of human life is replaced by practical concerns which lead the way to euthanasia. The family, once regarded as the basic unit of society, is under attack. Mass murders proliferate. Religion is derided. Churches are vandalized.

Jacques Maritain has stated that "the disease afflicting the modern world is above all a disease of the intellect." In stating this, he has the support of Scripture. *Matthew* 6:23 and *Luke* 11:34 tell us that "if your eye is worthless, your whole body will be in darkness." Pope Leo XIII, in his 1879 encyclical, *Aeterni Patris*, stated that if the intellect sins, the will soon follows.

Reason provides the light that allows us to discern what is good. Reason, so to speak, is in the driver's seat, with an eye on where we are going. The human will follows the dictates of reason. We look before we venture to walk across the street. Reason is primary, will is secondary.

To a significant extent, America in the year 2026 has reversed this natural order. Following David Hume, it places will ahead of reason. The result is a triumph of darkness and the absence of any basis for dialogue. The situation is gloomy because the light of reason has gone out. The pandemic of abortion exists because will has replaced reason. America today is enchanted by the will to power of Friedrich Nietzsche in addition to being deceived by the skepticism of David Hume.

We cannot continue to live on the capital of the past. We will always need properly educated citizens and wise leaders. The words of Walter Lippmann are perhaps more relevant today in 2026 than they were in 1940 when he spoke them at his Harvard reunion: "You took the good things for granted. Now you must earn them again. It is written: for every right that you cherish, you have a duty which you must fulfill. For every hope that you entertain, you have a task you must perform. For every good you wish to preserve, you will have to sacrifice your comfort and your ease. There is nothing for nothing any longer."

A proper celebration of the past must be combined with a dedication to carrying on its inspiring principles while, at the same time, leaving room for innovation and creativity. The phrase "What is past is prologue" is inscribed on the National Archives Building in Washington, D.C. It represents but a partial truth.

The future inevitably brings new challenges. A fortuitous past is a good start, but it must be united with the courage and imagination required to deal with unpredictable events. Yet, we should never tire of singing the words, "God bless America."

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Barely Stopping Trump's Assault on Birthright Citizenship

July 3, 2026

By Marjorie Cohn*Special to Consortium News*

Alarming, only five members of the nine-person U.S. Supreme Court found the U.S. president's executive order revoking birthright citizenship unconstitutional. This is a slender thread.



In a case the U.S. Supreme Court never should have agreed to hear, its members narrowly rejected Donald Trump's attempt to eviscerate the Citizenship Clause of the U.S. Constitution's 14th Amendment, which ensures citizenship to virtually every person born in the United States.

Trump signed an executive order on the first day of his second term in which he redefined who is an American for the first time in over 150 years. He sought to deny birthright citizenship to children of parents who are undocumented or in the U.S. on temporary visas for travel, work, school, or humanitarian reasons.

John Roberts, Ketanji Brown Jackson, Sonia Sotomayor, Elena Kagan, and Amy Coney Barrett held in Trump v. Barbara that Trump's executive order called "Protecting the Meaning and Value of American Citizenship" violated the 14th Amendment.

Brett Kavanaugh also voted to overturn Trump's order, but not on constitutional grounds. He wrote in his concurring opinion that it violated the Nationality Act of 1940, in which Congress codified the Citizenship Clause.

Alarming, only five members of the nine-person Court found the order revoking birthright citizenship unconstitutional. This is a slender thread.

"The very fact that the country came within one or two votes of undoing our system of birthright citizenship is a sign of how far the Trump administration has succeeded in throwing into contention the country's most basic freedoms," correspondent Pema Levy wrote at *Mother Jones*.

Section 1 of the 14th Amendment says:

"All persons born . . . in the United States, and subject to the jurisdiction thereof, are citizens of the United States."

Roberts wrote for the majority that the "children born of parents unlawfully or temporarily present in the United States ... satisfy both elements of the Citizenship Clause."

"Under the Constitution," he concluded, "they are citizens at birth."

In his dissenting opinion, Samuel Alito called the ruling "one of the most important decisions in the history of the Court" and "a serious mistake."

He wrote that the text of the 14th Amendment and the process leading to its adoption "shows that it does not degrade the concept of United States citizenship in this way. Instead," he asserted, "the

Fourteenth Amendment confers citizenship on only those children who, at birth, owe allegiance solely to this country.”

A Centerpiece of Trump’s Anti-Immigrant Agenda

Trump’s executive order attempting to curtail birthright citizenship is a central pillar of the anti-immigrant agenda he is pursuing with a vengeance. His administration has enacted more than 700 restrictions on immigration since January 2024. The cruelty of his policies knows no bounds.

His order would have denied about 255,000 children nationwide their birthright to citizenship each year, and effectively cut federal funding for foster-care services for abused and neglected children, and early interventions for infants, toddlers and students with disabilities.

Immigrant and civil rights groups and over 20 states and the District of Columbia filed four major lawsuits challenging Trump’s executive order. Every judge who considered the issue ruled that the order violated the 14th Amendment, and lower federal courts blocked it from taking effect nationwide.

Senior U.S. District Court Judge John C. Coughenour, a Reagan appointee, called Trump’s executive order “blatantly unconstitutional.”

Roberts noted in the majority opinion that the 14th Amendment was adopted to renounce the Supreme Court’s “odious” 1857 ruling in *Dred Scott v. Sandford*, which held that a Black person whose ancestors were brought to the U.S. and sold into enslavement did not have protection from the federal courts because he or she wasn’t a U.S. citizen.

The framers of the 14th Amendment sought to “permanently enshrine” birthright citizenship. “A child born on American soil and subject to American law was made an American citizen,” Roberts wrote.

“[T]he Fourteenth Amendment was intended to repudiate *Dred Scott*,” Roberts noted. “[H]owever, the goal was even grander — to put the ‘great question of citizenship’ ‘beyond the legislative power’ altogether, to settle the issue once and for all.”

Clarence Thomas penned a 91-page dissent, joined by Neil Gorsuch, arguing that the Citizenship Clause only applied to freed slaves, who owed allegiance to the U.S. because “[t]hey had no other homeland, owed no allegiance to any foreign power, and were subject to no other authority.”

“Foreign temporary visitors,” on the other hand, “were attached to their home country, lacked similar bonds to this country, and would not be called upon in time of war,” Thomas continued.

The Citizenship Clause “added greatly to the dignity and glory of American citizenship,” Thomas wrote. “Today’s opinion devalues that citizenship.”

In her concurring opinion, Jackson took aim at Thomas’s argument, writing, “Despite his longstanding endorsement of a ‘colorblind’ Constitution, JUSTICE THOMAS now surprisingly suggests that the Citizenship Clause was a race-conscious remedial measure, relating only to ‘freed slaves such as *Dred Scott*.’”

“[F]reed Blacks did not receive citizenship as a reward for their military service or for having, through no choice of their own, ‘no other homeland [and] no allegiance to any foreign power,’” Jackson wrote. “Instead, the Amendment recognized their rightful claim to birthright citizenship simply and solely by virtue of their having been born on American soil.”

“The Reconstruction Amendments [including the 14th] were an anticaste, antisubordination reset for the Nation, not a mere spot treatment for the dark stain of slavery,” Jackson added.

In its 1898 landmark ruling in *United States v. Wong Kim Ark*, the Supreme Court held that the 14th Amendment guarantees citizenship to virtually all individuals born in the U.S. with exceptions for children of foreign diplomats or enemy occupiers. Although *Wong Kim Ark* included children in Indigenous tribes as an additional exception, Congress granted citizenship to them in the 1924 Indian Citizenship Act.

“What the Court held in *Wong Kim Ark* was simple,” Roberts wrote. “[T]he Citizenship Clause incorporated the common law and granted citizenship to nearly all children born in the United States. Not surprisingly, then, in the 128 years since, we have repeatedly understood the rule” of that case “to guarantee citizenship to all children born in the United States and subject to its power.”

“Citizenship, then and now, was the right to have rights— to freely participate in our political community,” Roberts concluded. “The Framers of the Fourteenth Amendment extended that promise to ‘every free-born person in this land.’ We keep that promise today.”

It is frightening then that four right-wing members of the Court thought Trump’s order to revoke birthright citizenship was constitutional.

Kavanaugh Urges Congress to Limit Birthright Citizenship

In his concurring opinion, Kavanaugh suggested Congress “could amend” the federal statute or “otherwise enact new legislation establishing exceptions to birthright citizenship for children born to foreign citizens unlawfully or temporarily in the country. But,” he noted, “Congress has not yet done so.”

Trump was peeved but not likely surprised by the outcome, since he attended the oral argument in this case (an unprecedented move for a president). In his social media post reacting to the Supreme Court’s ruling, Trump picked up on Kavanaugh’s suggestion:

“The Supreme Court upheld Birthright Citizenship, which is too bad for our Country, but we can easily make it up in Congress through Legislation, with the support of the President, that has now been determined during this process. No long and unwieldy Constitutional Amendment is necessary! Congress should start TODAY to work on ending expensive and unfair to our Country, Birthright Citizenship. They will have my Complete and Total Support!”

There is virtually no chance Congress would pass a constitutional amendment, which may be proposed either by a two-thirds majority vote in both houses of Congress or by a constitutional convention called for by two-thirds of the State legislatures.

Republican bills are pending in both houses of Congress to end birthright citizenship, but they have little support. Considering the virtual impossibility of overcoming a Democratic filibuster in the Senate, there is little chance that Congress would amend the existing statute or pass a new one.

“Despite this seemingly historic loss, the Trump administration is winning its war on immigrants,” Stephen Yale-Loehr, an immigration scholar at Cornell University, told *The New York Times*. “As a result, the United States has net-negative migration for the first time in 50 years, fewer international tourists are visiting, and U.S. companies cannot hire the workers they need.”

The Supreme Court or the Democratic Party alone cannot stop Trump's cruel, racist, anti-immigrant crusade. Justin Akers Chacón, an immigrants' rights activist in San Diego-Tijuana, wrote at *Truthout*:

"Building protest movements, anti-ICE defense committees, workplace and neighborhood support networks, and mutual aid campaigns, and by organizing working-class power into sustained political movements that include walkouts, shutdowns, and strikes are the only way that we can beat back and weaken Trumpism and bring an end to his reign of terror against immigrants."

The labor activist and songwriter Joe Hill once said, "Don't mourn, organize!"

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Iran's Foreign Ministry Says US Strikes on Railway Bridges are a 'Blatant War Crime'

by Dave DeCamp | July 9, 2026 at 2:36 pm ET

Iran's Foreign Ministry on Thursday released a statement strongly condemning the latest US airstrikes in Iran and said the attacks that allegedly hit two railway bridges were a "blatant war crime."

According to Iranian media, one US strike hit an important railway bridge in Iran's northeastern Golestan province that links Iran to Turkmenistan and China.

Iranian media also reported that a US attack disrupted passenger train traffic between Tehran and Mashhad, a city in eastern Iran that's the hometown of Supreme Leader Ayatollah Ali Khamenei. Huge crowds have gathered in Mashhad as Khamenei's body has arrived in the city for his burial.

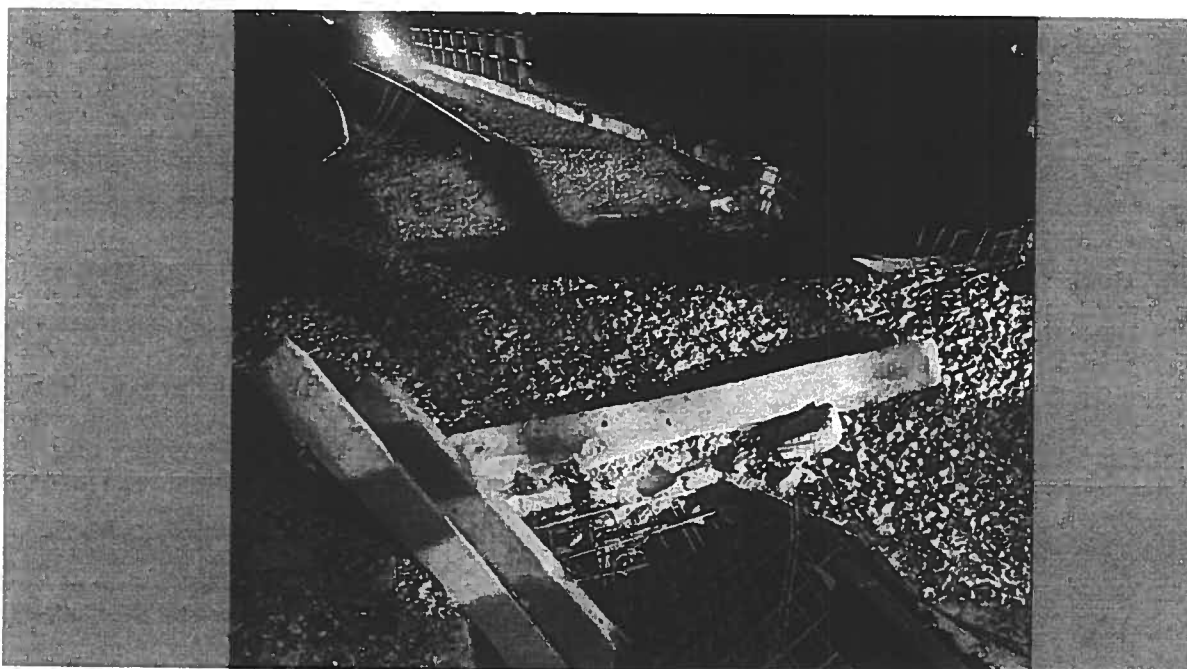


Photo published by Iran's PressTV, purporting to show the aftermath of the attack in the northern province of Golestan on July 9, 2026.

Green Fields, White Crosses

Beneath sunflowers swaying under gentle breezes were pestilential pits resembling waiting rooms in Hell.

[NB: Previous installments are linked [here](#), [here](#), and [here](#)]

*"But here in this graveyard that's still No Man's Land
The countless white crosses in mute witness stand
To man's blind indifference to his fellow man,
And a whole generation who were butchered and damned."*

– Eric Bogle, "The Green Fields of France" (1976)

Every village in France has a monument to the dead... *morts pour la patrie*. About a million and a half French soldiers went to early graves between the Guns of August and the Treaty of Versailles.

By **JD Breen**
Pretium Insights

July 10, 2026

This death toll exceeds what America suffered in the War Between the States and both World Wars... combined. Of eight million men France mobilized during the Great War, almost six million became casualties.

Traversing the green fields of northeastern France, the traveler can't imagine that beneath sunflowers swaying under gentle breezes were pestilential pits resembling waiting rooms in Hell.

The ruts were deep enough to stand, but precluded their captives seeing over the top. Drudgery, disease, lice, fleas, flies, rats, excrement, flooding, and filth were the daily lot for millions of young men who'd barely escaped being boys. Many others never would.

With much of the front below sea level, trench depth assured soldiers' shoes (assuming they had any) were always in mud. Water oozed from the walls. For more than half the year it fell from the sky.

Excepting seasons when it froze, bailing the seepage was a full-time job. During battle, emptying the trench wasn't possible.

Even without rain (which was often relentless and torrential), the pits became open sewers that submerged torsos enduring enemy fire.

Along the front, battlefield mud was almost alive, with an insatiable appetite that consumed any man, machine, weapon, or horse that had the misfortune to step or fall into the hungry mire. Accounts relay that whatever did rarely got out.

The typical British, French, and German soldiers weighed less than 150 pounds. The average American may have contained 10-20 more.

But they wore, carried, or bore clothes, packs, and guns that could add another 100 pounds of soaked gear thru mud up to their knees and water over their waist. Trench foot joined shell shock as maladies indelibly linked to the First World War.

Ubiquitous Death

Incoming artillery often arrived in a deluge akin to drops of rain in a summer storm. Some might've welcomed the barrage of bullets, to provide eternal release from this abhorrent existence.

When fighting occurred, the troughs became muddy medical units and makeshift morgues. Stacked corpses reinforced sodden walls that otherwise caved at the slightest touch. As they became desensitized to ubiquitous death, soldiers used dead bodies as stepping stones, supporting props, or temporary tables within the trench.

This nightmarish existence persisted for years amid armed conflict at a scale no soldiers had ever endured. Artillery barrages were relentless in persistence and scope, with many shells emitting the yellow pall of poison gas.

The carnage was unfathomable. France suffered almost 300,000 casualties in the two-week massacre known as the Battle of the Marne, including about ten percent of her officers. And this was a French *victory*... still referred to in France as the "Miracle on the Marne" for how it was "won".

In the first five months of fighting, France mourned three quarters as many dead as the Britain buried during the entire Second World War. Almost 30,000 Frenchmen fell on the first day of the Battle of the Frontiers.

It got worse. The British army suffered 60,000 casualties (20,000 dead) on the first *day* along the Somme... a battle that lasted four more months. That single offensive would claim more than a million casualties.

Numb Disbelief

We spent the day in and around the village of Verdun. Few places are as simultaneously solemn, harrowing, lovely, and revolting.

Between the first Battle of the Marne and Ludendorff's last assault before the Americans arrived, Verdun joined Ypres as the sites of the only German offensives on the Western Front. The focus of fighting was the fortress of Douaumont on the right bank of the Meuse.

Verdun was the longest battle in modern history, and among the deadliest of all time. Vegetation has reconquered what was once a moonscape of mud, masonry, and human remains in which whole companies were buried alive.

Four hundred thousand Frenchmen were killed or wounded at Verdun, of which about 160,000 went under the earth. At Verdun, forty times more lives were lost in the battle than lived in the town.



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The tower and crosses of the Douaumont ossuary guard the remains of 130,000 unknown soldiers in shared granite tombs. Down the road, we walked thru tunnels under the fortress French and Germans fought over for most of a year. After the fighting, the only upshot was destroyed towns, scorched terrain, and hundreds of thousands dead.

On the site of Fleury-devant-Douaumont, a village that vanished under the Battle of Verdun, the façade of a memorial chapel is graced by a Madonna. The Chapelle Notre-Dame-de-l'Europe mourns the town that died for France.

For France, the "victory" was "glorious"... yet Pyrrhic. Its devastating losses essentially assured defeat a generation later.

The Western Front carved these peaceful fields like a seismic fault that kept slipping. Within northeast France, the devastation and death were so extensive that they still evoke numb disbelief.

The Second Battle of the Aisne cost France 180,000 casualties. Unsurprisingly, within weeks of that slaughter (and after three years of senseless butchery), men began to mutiny.

They attacked their officers, decoupled engines from trains, and implored entire divisions to refuse to fight. Within a month, the insurrection afflicted half the French army.

General Pétain restored order before the Germans found out. He reassured his forces by letting them wait "for the Americans and the tanks." U.S. intervention would tip the balance of this war, and press the scale to assure another.

The collapse of Russia relieved German forces in the east. Ludendorff made a final push to crush the Allies before more American doughboys arrived. This "Spring Offensive" claimed another 1.5 million casualties.

Pea Gravel

That summer, the Spanish Flu made its appearance, ultimately claiming more lives than the entire war. Through the infection, the fighting persisted.

German forces came within sixty miles of Paris before being repelled in the Hundred Days Offensive. This final campaign carried the war to its conclusion, with another two million killed, wounded, or unaccounted for by the time the Armistice ended the carnage.

Or did it?

East of the Rhine, communism was ascendant, revolution was in the wind, and ancient animosities erupted among ethnic tribes fighting over the carcasses of fallen empires.

To the West as well, "peace" was a passing illusion... a pause in a gruesome Thirty Years War. But France welcomed the respite to lick its wounds.

The catastrophe cost the country seven percent of its population. As with the British and Italians, more French were killed in the First World War than in the Second.

Even the late-arriving Americans, who (aside from the usual financial interests and munitions makers) had no stake in the outcome of the slaughter, lost men at a faster clip than in the War Between the States.

This afternoon, we paid respects to some of the dead. It's almost impossible to see each of the thousands of cemeteries bearing bones of soldiers sacrificed in that worthless war.

We chose the French National Cemetery around Douaumont Ossuary, the tower of which depicts an artillery shell. Over 16,000 French soldiers lie here, plus those of a couple thousand Muslim colonists. Within the nearby fort, hundreds of German soldiers are also entombed.

Like pea gravel on a park path, tombstones and crosses pack together across northeastern France. After four years of incessant carnage, ten million men quietly screamed beneath the earth.

But while wreaths on their graves were still green, leaders in countless countries above the ground had already discarded what they had to say.

PS – One of the best songs about this worthless war was written by Eric Bogle, and the Dropkick Murphys gave one of its most poignant performances (which, I grant, is not how Dropkick Murphys performances are usually described):



The Iranian Foreign Ministry said that it strongly condemned “the aggressive attacks carried out by the US terrorist military in the early hours of Thursday, July 9, against several locations in the southern coastal provinces, as well as two bridges in the eastern provinces along the railway route to the holy city of Mashhad.”

The ministry said that the attacks “unquestionably constitute a grave war crime.” So far, the US military has neither confirmed nor denied targeting the railway bridges in northeastern Iran. US Central Command claimed that its forces hit 90 targets, including “air defense systems, coastal surveillance assets, missile and drone storage sites, naval capabilities, and military logistics infrastructure along Iran’s coastline.”

Iranian officials have said that the two days of US airstrikes killed 14 Iranian military personnel and civilians and wounded 78 others.

The attacks came after President Trump threatened that he could bomb bridges, energy infrastructure, and desalination plants in Iran. “I would say in one day we could knock down every single bridge in Iran, there’s not a thing they can do about it. Their electric manufacturing facilities ... they have desalinization plants, we’ll take them out if we have to. I’d hate to do that. That’s probably the one I’d like to do least,” he said on Wednesday.

The Anti-Federalists, America's Unsung Heroes, Predicted Evil Empire & the Imperial Presidency

ILANA MERCER • JULY 4, 2026 •

Should the Federal Constitution be ratified, there would be 'no checks, no real balances,' thundered Patrick Henry. Instead, the country would live under a 'powerful and mighty empire.'

On the eve of the federal convention, and following its adjournment in September of 1787, the Anti-Federalists made the case that the Constitution makers in Philadelphia had exceeded the mandate they were given to amend the Articles of Confederation, and nothing more.

The Federal Constitution augured ill for freedom, argued the Anti-Federalists. These unsung heroes had warned early Americans of the "ropes and chains of consolidation," in Patrick Henry's magnificent words, inherent in the new dispensation.

Two hundred years into just such "consolidation"—in the magisterial *Liberty, Order, And Justice: An Introduction to the Constitutional Principles of American Government*—constitutional scholar James McClellan distilled the Anti-Federalist argument with the respect it deserves.

As "strong advocates of States' Rights," Anti-Federalists held that "self-government, independence, and individual liberty were best protected at the local level. A distant and powerful central government," the kind cooked up at the Philadelphia convention, was anathema to these "cherished values." To that end, Anti-Federalists fought to preserve the "loose-knit relationship" that had existed between the "Confederation government and the States."

Should the Federal Constitution be ratified, there would be "no checks, no real balances," thundered Patrick Henry. Instead, the country would live under a "powerful and mighty empire."

Writing under the assumed name "Agrippa," yet another Anti-Federalist scoffed at the idea of an enormous "uncompounded republic," then containing six million inhabitants, all "reduced to the same standard of morals or habits and of laws." This "in itself is an absurdity," mocked "Agrippa."

Twenty-first century America is home not to six but 350 million alienated, antagonistic individuals, philosophically diverse to the point of distrust. These modern-day Americans, some of whose ancestors were brought together by a "profound intellectual and emotional attachment to individual liberty," possess little by way of "social capital" to unify them.

Surveys say Americans today avoid one another and hunker down unhappily in front of the TV, instead. This would have hardly surprised "Agrippa."

So, too, did Anti-Federalists predict the problem of representatives who had been imbued with excessive power. "Once elected, representatives would be far from home, comfortable in their jobs, enjoying a big salary ... living in some distant, yet-to-be-built city far removed from the watchful eye of the people they represented."

Sound familiar?

From "Brutus" came perhaps the most "perceptive and far-reaching examinations of congressional power from the Anti-Federalist perspective." Writing in the *New York Journal*, "Brutus" observed that "the 'most natural and grammatical construction' of the General Welfare Clause in Article I is that it authorizes the Congress 'to do anything which in their judgment will tend to provide for the general welfare, and this amounts to the same thing as general and unlimited power of legislation in all cases.'"

"If only the high-minded Framers had written the Constitution with crooks in mind," I lamented in 2008. "Brutus" was not nearly as charitable. Bitterly did he complain about a

Constitution that was “written ‘in general and indefinite terms, which are either equivocal, ambiguous, or which require definition.’”

The Commerce Clause, for example, was the focus of scathing Anti-Federalist critique. “What is meant by ‘the power to regulate?’” they demanded to know. “What, precisely, is ‘commerce’?” The new Constitution, argued the prescient Anti-Federalists, is mum on these matters, providing little by way of precision in definition.

Brilliant too was “Brutus” in his prediction that, if instituted, the “new system of government” would see the Federal judiciary “swallow up the State courts.” Back then, “Brutus” saw Article III, Section 2, of the Constitution as vesting the judicial branch with the kind of power that would bring about “the entire subversion of the legislative, executive, and judiciary power of the individual states,” to say nothing of the individual human being.

As the saying goes, “a prophet is not without honor save in his own country.”

To observe our rulers in action is to realize that Massachusetts delegate Elbridge Gerry and New York Anti-Federalist “Cato” were prophets who deserve a lot more honor in their own country. Both forewarned of an imperial presidency in the making. “‘The president,’ wrote “Cato,” has so much power that his office ‘differs very immaterially from the establishment of monarchy in Great Britain.’”

Correction: The power vested in the American presidency dwarfs that of the largely titular, ceremonial British monarchy.

Indeed, presidents have habitually used executive orders to circumvent federal legislation. They have also exempted their “friends or political cronies” from laws their subjects must obey. And they have ordered the suspension of “duly enacted law”—even “barring enforcement”—because they disliked said law.

A propagandized population has a hard time choosing worthy heroes. It is high time Americans celebrate the Anti-Federalists, for they were correct in predicting the fate of freedom after Philadelphia.

To deny that the Anti-Federalists were right is to deny reality.

Having prophesied that Philadelphia was the beginning of the end of the freedoms won in the American Revolution, our Anti-Federalist philosophical fathers fought to forestall the inevitable. They failed.

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Ilana Mercer, paleolibertarian author, essayist and theorist, has been writing up an anti-war, anti-woke storm since 1998, starting in Canada. On arriving in the US, in 2002, her weekly column was right away syndicated. Mercer’s national syndication fell through shortly after due to writing in strident opposition to the war in Iraq. ILANA is described as “a system-builder. Distilled, her modus operandi has been to methodically apply first principles to the day’s events.” She’s Jewish, grew up in Israel ages five to nineteen, and left, at 19, never to return. She had refused to serve in the IDF, Israel’s compulsory military. Ilana’s focus since October of 2023 has been the genocide. A war against civilians is a war on civilization.

Green Fields Of France Lyrics

No Man's Land

Well how do you do, Private William McBride?
Do you mind if I sit here down by your graveside,
And I'll rest for a while in the warm summer sun?
I've been walkin' all day long, and I'm nearly done.
I see by your gravestone you were only 19
When you joined the glorious fallen in 1916
Well, I hope you died quick, and I hope you died clean,
Or Willie McBride, was it slow and obscene?

Did they beat the drums slowly,
Did they sound the fife lowly,
Did the rifles fire o' ye as they lowered you down?
Did the bugle sing The Last Post in chorus?
Did the pipes play the Flowers of the Forest?

And did you leave a wife or a sweetheart behind
In some faithful heart is your memory enshrined?
And though you died back in 1916,
To that loyal heart are you always 19?
Or are you a stranger without even a name,
Forever enshrined behind some glass pane
In an old photograph, torn and tattered and stained,
And fading to yellow in a brown, leather frame

Did they beat the drums slowly,
Did they sound the fife lowly,
Did the rifles fire o' ye as they lowered you down?
Did the bugle sing The Last Post in chorus?
Did the pipes play the Flowers of the Forest?

Well the sun's shining now on these green fields of
France;
The warm wind blows gently and the red poppies dance.
The trenches have vanished long under the plough
No gas and no barbed wire, no guns firing now.
But here in this graveyard that's still No Man's Land
The countless white crosses in mute witness stand
To man's blind indifference to his fellow man,
And a whole generation who were butchered and
damned.

Did they beat the drums slowly,
Did they sound the fife lowly,
Did the rifles fire o' ye as they lowered you down?
Did the bugle sing The Last Post in chorus?
Did the pipes play the Flowers of the Forest?

• No Man's Land

In the context of World War I, "No Man's Land" refers to the dangerous, desolate stretch of ground between opposing trenches. It was often filled with barbed wire, shell craters, and debris, and crossing it meant facing almost certain death. The term is also used symbolically in songs and poetry to describe the futility of war and the space between life and death, hope and despair.

• 'The Cause'

In songs about war, "the Cause" refers to the political or national purpose used to justify sending young people to fight. In the context of World War I, it reflects the idea of fighting for king, country, or empire — ideals that often feel distant from the personal suffering of soldiers like Willie McBride. The phrase is frequently used with irony, questioning whether the sacrifice was worth the promised ideals.

And I can't help but wonder, no Willie McBride,
Do all those who lie here, know why they died?
Did you really believe them when they told you 'The
Cause?'
You really believe that this war would end wars?
The suffering, the sorrow, the glory, the shame,
The killing, the dying, it was all done in vain,
For Willie McBride, it all happened again,
And again, and again, and again, and again!

Did they beat the drums slowly,
Did they sound the fife lowly,
Did the rifles fire o' ye as they lowered you down?
Did the bugle sing The Last Post in chorus?
Did the pipes play the Flowers of the Forest?

Did the bugle sing The Last Post in chorus?
Did the pipes play the Flowers of the Forest?



Song Details

 **Songwriter:** Eric Bogle (1976)

Other Titles: No Man's Land
(original title), Willie McBride

 **Song Brief:** The song tells the story of a young soldier named Willie McBride, who fought and died during World War I. The narrative is presented from the perspective of a visitor to Willie's gravesite in a military cemetery in France. The visitor is deeply moved by the sight of the rows of graves of soldiers who lost their lives in the war.



The Green Fields Of France

Genre: Anti-War / Folk

As the visitor gazes upon Willie's headstone, he expresses a sense of sorrow and sympathy for the young soldier who died so far from home. The lyrics reflect on the waste and tragedy of war and the loss of young lives on the battlefield.

Throughout the song, the visitor asks rhetorical questions about Willie's life, questioning whether he truly understood the reasons for which he was sent to war and whether he died with a sense of purpose or meaning. 🇬🇧

- o' ye

A shortened form of "over you," meaning overhead or above you.

- The Last Post

A bugle call traditionally sounded at military funerals and remembrance ceremonies. It marks the end of a soldier's duty and serves as a tribute to those who have died in service.

- Flowers of the Forest

An ancient Scottish lament, traditionally played on the bagpipes to honour the dead. It is often performed at military funerals and remembrance events, especially for soldiers lost in battle.

What Happened to the 56 Signatories Of the Declaration of Independence?



Today the United States celebrates the 250th - or semiquincentennial - anniversary of the adoption of the Declaration of Independence.

While July 4 marks the day Thomas Jefferson's revised draft of the Declaration of Independence was adopted, it would take months for the document to be signed by all 56 men who would eventually affix their names to it.

Several key figures in American history - **George Washington, Alexander Hamilton, and James Madison, among others - don't appear among the signatories of the Declaration of Independence at all**, having been serving in military roles or other capacities at the time.

None of the 56 signers died as a result of their signature, but before the war was over, five would be captured, 12 would have their homes destroyed, and 17 would lose their entire fortunes. None of the 56 signatories ever renounced the cause of independence of their own free will.

Here's what happened to the men who pledged "our Lives, our Fortunes and our sacred Honor" to the cause of American independence, on the basis of "self-evident ... Truths" that not even a global empire - or a king - could deny.

Easily the most well-known of the Declaration's signatories - as well as its author - Thomas Jefferson enjoyed several benefits later in life from his role in the document's drafting.

During the war, Jefferson nearly faced capture by the British during his tenure as governor of Virginia, forcing him to flee from his Monticello estate. That led to accusations of "cowardice" that eventually prompted Virginia legislators to launch a formal inquiry, in which Jefferson was acquitted.

Later, **Jefferson served in a series of key posts, first as the U.S. ambassador to France, then as secretary of state under President George Washington and vice president under President John Adams.**

After he was elected president - an event dubbed the "Revolution of 1800" - Jefferson's egalitarian vision expressed in the Declaration of Independence came to be viewed as one of the most critical documents of the American founding.

While Jefferson often gets the lion's share of the credit for drafting the Declaration, Ben Franklin is credited with one critical edit to the document.

Widely recognized as a multi-disciplinary polymath, Franklin has been dubbed "the First American" by history for his early and long-running calls for American colonial unity.

In the preamble to the Declaration, Jefferson had originally written, **"We hold these truths to be sacred and undeniable."**

Franklin - who served on the drafting committee - replaced this with the revision: **"We hold these truths to be self-evident."**

Franklin later served as ambassador to France and lead negotiator on the deal to end the war with Great Britain, was the "president" - or governor - of Pennsylvania from 1785 to 1788, and served as a delegate to the Constitutional Convention of 1787.

Shortly before his death in 1790, Franklin made his last political statement with his support of a petition calling on the federal government to abolish slavery.

John Adams, the future second president, was one of the first delegates to the Continental Congress to call for independence. He was also among the most outspoken in its defense, leading him to be dubbed by some as "the Atlas of American Independence."

In February 1778, **Adams was nearly captured by British warships while leaving on a diplomatic mission for Paris with his son.** Adams took up a musket to fight the British vessels, but it took a mix of skillful navigation and a fortuitous storm to shake the pursuers. Had he been captured, Adams likely would have faced imprisonment in the Tower of London and execution for treason.

In one of the most remarkable coincidences in history, Adams and Jefferson both died on July 4, 1826 - 50 years after the Declaration's adoption day. Adams's final words, "Jefferson still lives," were in fact mistaken: the third president had passed away at Monticello hours earlier.

Less well-known than either Jefferson or Adams, the Virginia delegate Richard Henry Lee was no less instrumental in bringing about independence, authoring the part of the Declaration stating the 13 colonies "are, and of Right ought to be, free and independent States."

On July 2, 1776, the Second Continental Congress adopted this "Lee Resolution." Adams famously predicted incorrectly that July 2, rather than July 4, would be celebrated as the American Independence Day, and would be commemorated with, "pomp and parade ... from one end of this continent to the other."

During the war, **Lee faced military attacks on his property, chronic stress that took a toll on his health, and a severe hit to his finances as the war hit international shipping and the tobacco trade he relied on.**

He later served as the first Virginia senator alongside William Grayson, joining the anti-Federalists in opposing a national government. Lee died in June 1794 at age 62.

A lesser-known but critical signatory of the Declaration was Caesar Rodney, who rode 80 miles to Philadelphia while suffering from facial cancer to cast a tie-breaking vote for Delaware's delegation in favor of independence.

Unanimous support from all colonies was required to authorize the Lee Resolution - meaning Rodney's vote was critical to final adoption.

Rodney later served as "president," or governor, of Delaware until 1781, and died in 1784 of facial cancer at age 55.

John Hancock's signature on the Declaration - the first - was so large that his name became an American idiom for one's signature.

The Massachusetts revolutionary leader had been serving as president of the Second Continental Congress since May 24, 1775.

Hancock, aside from being the first signer, is the only person who actually signed the document on July 4, 1776.

Hancock was at the head of a massive commercial empire, deriving his wealth partially from inheritance and partially from smuggling. Had American independence failed, Hancock - as well as his family - would have lost everything.

Despite close calls, he made it through the Revolution without facing capture. However, several of his properties were destroyed or occupied by the British during the conflict, while Hancock expended nearly half of his personal wealth financing the cause of independence.

He later served as the first governor of independent Massachusetts, and died in 1793 at 56.

Like several other delegates to the Second Continental Congress, Thomas McKean of Delaware left to join the Revolution as soon as he cast his ballot in favor of independence.

This meant that he was ultimately unable to sign the documents until months - or, by some estimates, years - later. **While historians are confident that McKean is the final signatory, the exact date is disputed, with estimates ranging from early 1777 all the way to 1781.**

McKean took part in key battles during the conflict, assisting in the defense of New York City and Delaware. By 1781, McKean was serving as president of the Continental Congress, making him the civilian authority directing the Battle of Yorktown, which ended the war.

After the Revolution, McKean served as chief justice and governor of Pennsylvania. During the War of 1812, he led a civilian defense group against the British, taking up arms one final time before his death in 1817 at the age of 83.

While none of the 56 signers ever willingly renounced their support for the Declaration, historians think that signer Richard Stockton of New Jersey renounced his signature under coercion and following a long period of captivity by the British.

Imprisoned by the British, Stockton signed a parole agreement in which he reneged on his signature and pledged not to take part in the war. Under the agreement, Stockton resigned his seat in the Continental Congress.

Later, Stockton reaffirmed his loyalty to the United States before his death at age 50 in 1781.

Like McKean, several signers went on to take part in the conflict.

These included Rodney, Oliver Wolcott of Connecticut, Thomas Nelson Jr. of Virginia, and William Floyd of New York.

Others who left Philadelphia to join the conflict were taken as prisoners of war during the Revolution.

One of these was George Walton, who was wounded and captured during the Battle of Savannah. Despite spending months in British custody, Walton survived and was eventually freed, going on to serve as a governor, chief justice, and U.S. senator for Georgia.

Three others - Thomas Heyward Jr., Arthur Middleton, and Edward Rutledge - were taken prisoner during the Battle of Charleston. All three survived months of captivity at St. Augustine, Florida, with Heyward becoming the last of the three to die at age 62 in 1809.

Many other signers faced consequences related to their properties and estates. Some of the most prominent of these included Lee and Hancock.

In New York, meanwhile, signer Francis Lewis had his property destroyed by the British, who captured his wife during the attack. Held in captivity for months without a change of clothes or adequate food, Elizabeth Annesley Lewis was ultimately freed under a prisoner exchange negotiated by Washington, but died shortly thereafter from the stress of the ordeal.

Also in New York, signers William Floyd, Philip Livingston, and Lewis Morris had their vast estates occupied by the British during the war, with the properties being used as barracks or stables.

Signer John Hart of New Jersey was also forced to flee from his home - and his wife's deathbed - when Hessian troops attacked his farm and mills.

In 1832, Charles Carroll of Maryland knew that he was dying.

The only Catholic signer of the Declaration, Carroll had by then been the sole remaining signatory of the document for around six years.

He gained the accolade on July 4, 1826, following the deaths of Adams and Jefferson, who were among the final three living signers. Franklin had passed more than 40 years earlier.

Let's Leave the Strait of Hormuz Alone

RON PAUL • JULY 6, 2026 • 600 WORDS • 2 COMMENTS

President Trump was reportedly “shocked” to see many thousands of Iranians in the street mourning at the funeral of the country’s late leader, Ayatollah Ali Khamenei, over the weekend. Khamenei was assassinated by the United States at the beginning of the February US surprise attack on Iran.

The US attack on Iran was sold to Trump by Israeli Prime Minister Netanyahu and US neocons as an easy “cake walk” that would lead the Iranian government to fall and be replaced with a US-friendly regime.

“I thought they hated him,” Trump said of the murdered religious leader of Iran.

Not only did the Iranian people not rise up to replace their leadership with one friendly to Washington, but the society seems to have become even more cohesive and patriotic. This should surprise no one, as when similar tragedies occurred in the United States – assassinations, 9/11, etc – we also as a society came closer together.

In Soccer when you kick the ball into your own goal, it is referred to as an “own-goal.” That is what President Trump achieved with his attack on Iran on February 28th. In fact, it was not just one “own-goal,” but a series of them. The blunder will likely go down in American history as one of the worst foreign policy moves in our history.

The Iranians did not rise up and declare support for the US. American military bases throughout the region are so severely damaged by Iranian retaliation that most cannot be brought back online. Scores of US military equipment has been destroyed or damaged at a cost of tens of billions of dollars. Countries in the region are rethinking their decision to essentially become protectorates of the United States now that it is demonstrated that they cannot be protected by the United States. American military power suddenly looks less powerful.

But perhaps the most destructive “own-goal” of the US attack is the Iranian decision to establish control over the Strait of Hormuz. Even in the US/Israeli attacks of last June, the Strait was kept open by Iran. It is a vital trade route and in everyone’s best interest to keep open for business.

The February attack and Iran’s strong regional response led the country to embrace what some have called a *de facto* nuclear weapon: control of the Strait. Explaining why he signed the memorandum of understanding with Iran last month, President Trump mentioned the damage being done to the US economy by the closure of the Strait and the possibility that matters may even get worse without the agreement. The US economy desperately needed the Strait to be open.

Now, however, progress toward peace with Iran continues to be thwarted by the stubborn insistence on the US side that the Strait of Hormuz must not be controlled by Iran and that a fee system for passage through the Strait cannot be instituted by Iran and Oman. Several skirmishes have already taken place in the area, threatening to take the US back to war.

It is in the best interest of the United States to abandon claims on Hormuz – which is thousands of miles away – and live with the consequences of Trump’s mistake. Another war cannot win what two previous wars have lost. Let Iran control the Strait and let international trade and commerce be re-established. Let’s leave the Strait alone!

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